

M1561
Tuesday, April 1, 1969
Boston
Group II
Boston Series, tape 4 of 5

Mr. Nyland: All the instruments, huh? Well, we may as well start... Oh, are you assigned that job?

Bill: I will try, sure.

Ed: But you're saying *what* job.

Mr. Nyland: Oh, Ed. Oh, you don't have to be curious. This belongs to his domain, right here. Are you... Is your machine running?

Ed: Uh-huh.

Mr. Nyland: Okay.

Ed: I'm getting it all now. Is any window open, or are they all closed now?

Judy: They are closed, Ed.

Ed: Hmm?

Judy: They are closed.

Ed: They are closed. All right. Thank you.

Judy: You're welcome.

Ed: If it gets stuffy, I can open this one back here a little bit and control it.

Mr. Nyland: After all this exchange of amenities, maybe we can come down to brass tacks now.

It's the fourth meeting in the series that we originally arranged. There will be another one two weeks from today, and that will be the last ... the last in this particular series. I'll be back in Boston, but there will be the trip in between.

So the idea was, as you remember—and those who have come in the first and second time—was to try to continue all throughout. That is, originally we thought it would be three—it is five now—that you try to see if the totality of four or five of these meetings can have a certain

meaning for you. And we have talked about Work a little bit—about generalities a great deal, certain things like a few questions last week—and now we are faced again with having a meeting of discussion of certain things that perhaps you would want, which I do not know unless you would ask a question. And from my standpoint I probably have an idea that you ... we ought to talk about certain things which I believe might be important for you, but I'm completely like a piece of blank paper.

So, knowing well enough how difficult it is sometimes to have questions, and that you would prefer every once in a while to wait for someone else to formulate the question for you—and that of course in a meeting it's much easier to sit and just listen without making any particular effort—your inclinations, of course, are leaning in the direction of letting me do the talking. There is, again, no particular objection to it, provided I can talk about questions that really concern you. Because if I become a little too theoretical or go into detail about what is Work without settling first the reason *why* one could become interested in Work—and, if one is interested, where does it fit into one's daily life and what is really the reason in daily life that one ought to be interested in a possible spiritual development or an evolution for Man—when it is not based on the realization that daily life as yet does not give you enough answers to certain questions you might have...

And again, then what are the questions you do have? Because there are usually two kinds of questions. One set of questions is based on experiences in ordinary life and with the assumption that, when you just continue to live that your maturity will take care of them; so that sometimes you don't want to be in a hurry and you think that the questions which you now might have will be solved in ten years, and if not in ten then probably in twenty; and whatever it may be, that after all you don't have to do very much about it, but that automatically certain questions which perhaps are important—and perhaps not very important, only curiosity more or less—that you don't have to worry. That is one set of questions, and I think there are a great many of them in ordinary life. We don't bother about it because time—Father Time—will take care of it, and Mother Nature will advise you what to do about it when you have some kind of a conclusion.

There is another set of questions which belong to a human being who is honest and serious, who looks at life the way he ought to look at it: That is, not assuming that everything is the way it looks. Who is a little suspicious and who believes that there is something more to it than just what meets the eye; and that for that reason he becomes interested in that what is beyond the

activities and what is really the motivation of every person who happens to think and feel, and then it depends how deep he wants to go into solving certain questions which, for him, are not soluble in an ordinary sense in ordinary life. And although there may be some indications ... particularly religious questions where he feels that it is not as yet up to him to have the answer and where he is perfectly willing to wait until God can tell him, that there are at the same time also certain impatient people who have an idea that *now* they want to know, and not tomorrow. And dependent on that kind of a type of Man, some questions will stay and ... stay with you, and you will go to bed with them and get up with them, you have them during the day and they start then to bother you.

I'm quite certain that there are not many people of that kind. Because I think if you look at the totality of the world and the people who live in it and each person being a certain representative of life and you call it a 'human being' ... and that all human beings are more or less equal because they represent life in a certain form, but whatever it is that is their particular position may not differ so much from others, and if they do differ very often you already make your adjustment. To allow someone to get his name in the paper and yours doesn't appear, you really are not bothered very much; and sometimes you like it because even reading about it is already quite satisfactory to you when you try to imagine that you are that kind of a person, so all together it doesn't matter at all what the rest of humanity is doing, than only saying that they are also human beings like you are. And without being proud or in any way conceited, you simply assume that they are more or less alike, and that that what you are interested in, perhaps you can assume that others are interested in it.

And that's exactly where I think we make a mistake. I think there is a great division between different people as far as their interest in questions of life is concerned, and I think there are a tremendous number of people with absolutely no interest in life whatsoever. All they have interest in is to keep on living—that is, existing. And this is what is the distinction I make: That they like to continue to live and take care of that, and if they can economically afford it, or if they live in poverty and if they have no desire as yet to commit suicide ... and then they simply do the best they can in ordinary life, and after some time of course they'll die. I think there are lots of people of that kind, and they have no questions, and they are not interested either. Because even if the questions are perhaps presented to them, they get bored. Because they don't want to solve them. They don't even know what it is all about, and they don't want to know

about it. For them it's a closed book.

I think 80 percent of the people are like that, the other 20 percent become, of course, interesting; because those are the people who write books, who give talks, who somehow or other try to communicate certain ideas of their own; they sometimes rise to a position of power in which they can have influence, and sometimes they make laws and maybe they become president. Whatever it may be that is then in them that they wish to distinguish themselves and have a certain relationship which I would call a 'sociological' one—that is, in regard to the rest of Mankind or perhaps on the basis of a nation, that they have effect on some people—it may be quite satisfactory to them but all of that ... even if it is 20 percent which are a little bit different from the rest, it does not guarantee them that they are interested in that what is really their life, than only a desire for being distinguished and acknowledged. So out of the 20 percent I still will take some people who have no interest in questions of inner life, and that it very seldom will occur to them that there are questions of that kind.

If they have suffered maybe they will start to think that it is necessary to find out how to alleviate suffering, and for that they would like to get out of the way of the material suffering so that they can withdraw into something that is not affected. I think there are many people who would like to live in an ivory tower and exclude themselves from the world as it is by withdrawing and then trying to find, within that little bit of a world that they can create, a certain satisfaction and have peace of mind, and maybe peace of heart. Also that, I think, is a very small percentage; because even after some time let's assume that for a little while they do this, something in a Man will start to function in relation to the rest of the world, and he cannot help but finding a certain question—Is it really right for him to be selfish and exclude himself from the rest of humanity—and because if that were the purpose, why wasn't he born then on an uninhabited island. But many times the people who want to live in an ivory tower, they have been born surely not in an ivory tower by itself, but in a ... perhaps even in a large city and they don't like people, they want to get away from them simply because they affect them the wrong way. And whatever it is that is the motivating force for them, out of the 20 percent, 10 percent I think are not interested in Work at all.

Ten percent which is left perhaps is, and what makes them interested in this kind of activity. Because Work on yourself, of course, is an activity. Out of the 10 percent there are still people who become interested in esoteric knowledge—knowledge of the Hereafter, seeing

certain things in perspective assuming that there is a spiritual possible development for Man and also going, in a religious sense, on the assumption that something exists which is higher than they are to which they perhaps could aspire if they wished, or who perhaps could give a certain influence on them as they live on Earth—but in most cases such people are interested in the fact that they happen to be on Earth and start to think about the necessity of finding out why they happen to be here, and not somewhere else. And this involves, of course, the question of: Why is it that conditions on Earth are the way they are, and why is it that it isn't different, and why should one even have to Work. So this brings up all kind of philosophical questions, and I think that out of the 10 percent there are only 5 percent who really become interested in finding out for themselves what is what and perhaps would be willing to do something about it.

This is, now, humanity as we know it in a general way. It applies most likely to the total people you happen to know. And it is really that kind of a relationship: That there are very few with whom you even could talk about esoteric knowledge and who would remain interested in it when you remain interested and you want to do something about it. It's very much as if that what is represented by the totality of Mankind is like a body which is, of course ... Organic Kingdom is a body in which each Man is a cell, and that the cells of a human body, surely 80 percent are nothing else but supporting and there are 20 percent at most that are used for very definite purposes of constituting organs of sight or heart, or whatever it is that is special in a Man; and that out of them, some are very much important because they give to the brain cells a certain idea for the continuation of his life, they also give a certain definite something in one's heart which is interested in an emotional quality, and definitely physically it has to do with his sex energy in the form that he either wants to use it for procreation in an ordinary sense, or that it is a certain kind of material that is necessary for the development of something that is higher.

Whichever way that is, it does not go over the 10 percent and that is why, when one wants to consider life with Gurdjieff and the ideas and if they want to become part of you, you have to find out, really, where are you. And when one talks, now, for four times in a little Group and there will be a fifth, my question then is, what's going to happen. What is there, at the present time even, aroused as a certain interest in what we call 'Work.' And do you understand what is meant by Work. Even if I have explained a little bit about it, you already know it is work, so it means you have to do something. So it is not a question of coming out of curiosity, listening to me talk a little bit, but that in this talking something must be there for you that you're going to

eat up; not that it will be palatable and not that you can digest all of it, but the attempt for eating has to be made.

Because if you don't eat, that what you have heard is going to eat you and it ultimately ... to be quite honest it will destroy you, because it will hasten the possibility of you becoming more and more closed. Anything that, regarding this kind of Work, you don't want to take will help you to close up quicker, and you will die much sooner; even if that dying is not connected with physical death it will make you lose interest because you think, having satisfied your curiosity, that you already know, and as a matter of fact you don't know a damn thing about it. You will only know what Work is when you start applying it and making attempts of trying to find out what are such concepts as being Awake or Aware, or what is really Objectivity, or what is it really that it becomes important in the development of Man when he is interested in his inner life. And unless you try by application to find out what is the value, it will work against you in the end. And unfortunately when you stop coming or stop remaining interested in this, you will close up much sooner than you realize and it will, I would almost say it will be 'counted against' you.

You see, there is going to be some kind of a judgment, like it or not. The judgment may not be Archangel Gabriel, it may be your Conscience. And it's not that I would like to say that that is going to happen in order to threaten what might happen when you die, or when you are faced with certain conditions that have to affect you and that will make you suffer in some way or other. I hope it won't. That is, I hope you won't have too much suffering, and if you have any of it that you can cope with it. And I hope also that your death will be very peaceful and that there will not be any questions left for you, and maybe I can wish for you that you will die in your sleep.

But you see, the question for a Man is not that he is interested in how to die. It's a question of: How can I live now, and what do I do with my life if I cognize the existence of this life in me and if I, at the same time when I know it's there, want to take the responsibility for it. And there is very little sense for me to talk to you unless you really feel that something ought to be done; and I will advise you that if you are at the present time having been here, now, for let's assume three or four times, that if there is still not a particular desire on your part to do anything with the kind of knowledge that we have talked about—or the facts, or the ideas, and where we have spent some time, I talking and you listening—that if at the present time there is no particular

desire to use them, I would advise you not to come back next week. Because you will make it, as I say again, much more difficult for you. But you don't know it because you won't believe me, you still will think that you know it and that there is already enough said about the ideas to satisfy a little bit of something and to have an impression of these kind of meetings, and with that of course you can continue your ordinary life.

The question for your ordinary life has to be considered first for yourself. That is, you have to look at yourself. You have to see what you are. You must really come, simply we say, 'to grips' with it. You have to face it. Because if you don't you're not serious enough, and if you are not serious, how can you be honest. And if you are happy-go-lucky and just assume that things will continue the way they are, of course you're a stupid fool. It simply means that you will die. And you will die in a certain form of unconsciousness, and you will really die exactly the same as an animal—and I think an animal knows even a little bit more than you do.

So let's see first if there is a certain form of alive ... alertness, a desire to recognize that you have life and that something with that life ought to be done and you're going to do it. Because you have to have a desire which has to go into an activity.

And I'm now at the present time only talking to those people who want to do some Work. So all those who are now just now sitting and listening and have no intention, please close your ears. Now I will tell you about Work. I will tell you that the fact remains for each person that he is bound on this Earth. That is a statement that you have to verify for yourself. Because you won't believe it. You still think you have a free Will. You have absolutely no idea how you have been conditioned in all your educational upbringing, in all reactions towards other people, in that what you have been thinking and feeling, and that what you have simply taken on without any particular discrimination. You are absolutely incapable of doing anything that you really want to do when there is the least little bit of an obstacle in the way, and you don't know how to get around it. And to simply depend on your cleverness until you're old enough to have gone through all the difficulties of ordinary life, is of course an assumption that you cannot even entertain—you will die before you know it.

What is needed is the realization that the Man, as he is on Earth, is unconscious. With all the lovely brain that you have and all the feelings you have, you're still unconscious. That means, you're uncontrolled. You don't even know what to do. You don't even know what to think. You have no particular value. You're dependent on the opinion of other people. You're

dependent on your own experiences, which change day by day. They change even before and after lunch. They are dependent on how you sleep. They are dependent on who you talk to, and how convincing such a person may be. You always will agree with the last speaker when it happens to be logically connected, and you have no opinion of your own. And if you have it, you don't even know how to express it; and if you do express it, you become conceited. You are absolutely not a Man, and you must know this first and once and for all, that that is the case. And if you don't want to believe it, again I say, "Close your ears." This is the assumption I go on, and I call it an unconscious Man: Very useful for ordinary life on Earth, and that's where you are born and that is where you have a certain task to fulfill.

Because that happens to be the law of Earth. You happen to be here. The Earth requires you to be here for a definite purpose, about which of course you don't know anything. Because you don't know what goes on in the brain of Mother Nature. You don't even know why you happen to have a so-called 'feeling' which is connected with your body. You don't know why the feeling cannot stand on its own. Everything that you feel is expressed immediately into two ways through the physical body. One is a certain posture, or attention, and whatever it is that is muscularly involved in the expression of a feeling; and the other is your talking and trying to describe and define it and give it some kind of a word. Your feeling does not stand on its own, and it cannot. It's dependent on the existence of other parts of your personality, and by itself it has no right to exist. And simply it has no language of its own, than only in a very general way defining that what you call an 'affectation' of your solar plexus and the rest—what perhaps sometime gives you a little thrill over the rest of your body because a few of the nerve nodes are still, here and there, spread over the totality of your physical body. But as far as an actual emotional state in which an emotion is a center of an activity and in which this activity is independent of an ordinary expression and not dependent on that what is physical, or what even is so-called a little 'intellectual' as a definition or a formulation of a kind of a feeling—all of that is closed to a Man as he lives on Earth. And you have ... really, all of us are very poor, because all we can show for is a body and a little bit of a machine that talks and some kind of a thought.

But the way we are bound, this is really the question: That if you understand that you are bound, you must know that you are bound by your identifications in the first place. You are bound also by that what you consider your thought processes dependent on what you remember as memory, dependent on what you hope for as possible future, and dependent on associative

values which is your conditioning. The rationalization process in your mind is a little different. Because it is not pure intellect that rationalizes; it rationalizes in order to give a little place to that what you call your 'feeling,' interfering with your mind and to try to add a little bit to it so that that what could be a pure fact for you becomes more palatable to digest. That is rationalization: So that you are able to live a little longer without having, really, to commit suicide or hate yourself.

As far as your feeling is concerned, it's quite logical that your feeling doesn't even know what it is talking about because it uses the mouthpiece of a physical center, which has nothing to do with an emotional state. The only way by which you can find out something about your emotion is when it has a different direction, away from you—that is, when it is religiously tinted—or when it goes in the direction of an artistic production. In both cases you try to create something. One is a relationship with a higher form of Being, which perhaps you may be dependent on or perhaps which can smile at you; and the other is in the form of something also that is also a form which you create and into which you hope to pour something of your own life's blood. And that what you actually want to create as perhaps an expression of yourself ... or for a very definite purpose that you want to create something that will be admired, perhaps usefully employed, perhaps put on a little shelf and perhaps after you die also will be destroyed.

Whatever it is that motivates any kind of an artist to produce any kind of a form of art, it goes all over the place. You know that. And it is not only a question of making a book and writing it and get some money, but it may honestly be some thoughts of Marcus Aurelius or Thomas à Kempis or Imitatio Christi or whatever it may be that you consider a sacred book, for the sake then of expressing something that is, for this particular person as an artist or a creator, very lovely and beautiful for himself. What good it will do to others depends entirely on how it is written. What good will a piece of sculpture do depends entirely what kind of an impression is created on a public, which doesn't know anything about how to appreciate art. And to what extent it is possible in any form of artistic creation to reach a person who has no feeling, I don't know. It presupposes, of course, that the person being interested in that and has an audience, that the audience is more or less open the same way as the artist is. And if that happens to be the case, then it is a lovely admiration and one can simply say ... and sit in front of music of Beethoven and say, "but I enjoy this, and Beethoven must have been a wonderful kind of a man." And of course you don't know anything about Beethoven as a man. All you know is that he

wrote the Ninth Symphony and it has a beautiful chorus in it.

What is really what Man wants. What does he want in his life. What can he do in his life. What is he capable of. What can he—what he has now—use in order to grow. Because it's obvious that he is not grown up at all. I say it's 'obvious.' Because the physical body is practically nothing than only a container of the different organs, of which his feeling and his mind are of course the most important parts, and that what a Man does actively with his body is instigative of what he thinks and feels.

So, if you take your feeling, when it becomes dependent on the expressions through the body, is not standing on its own feet so in that way it's already too, let's say, too 'undeveloped.' Your mind—well, we can quarrel about that. A person can consider that he has a brilliant mind; that he is clever, that he can find a word for practically everything, that he is handy with the manipulation of certain words, that he can actually make good sentences and perhaps makes a little sense out of a sentence, that he can write a book. But it is not judged by what sells, because that's publicity; but what really is there as a kernel of wisdom and truth and perhaps what is inbetween the lines which happen to be there because he writes that way and then, when he writes, he pours something of his inner life into that what is in between. And a person can listen ... when he hears such a person read to him as if the person who has written is reading to him aloud, that then he can listen, not with this eyes seeing but with his ears hearing something that happens to be there as a sound, and then maybe at such a time a person can start to get understanding about life.

But you know yourself how seldom that takes place. And in general, our poor little mind is just right for walking on the street and reading a few books, and we can listen a great deal to the mind of other people talking about a great many things which I don't think amount to very much. If they are translated into terminology of industry and then make out of industry certain products, or because of industry certain products which again make us ... make it easier for us to live, we are dying even then a little sooner because it's made too easy.

The second thing about Man is, that he must work for a living and he cannot expect that God will help him. That that what has been given to him as his life was not even himself—it's only his father and his mother—and that what he finds himself with is not his own; because it has been, you might say, created and formed during a certain period and he has done ... when he comes to ordinary maturity at eighteen, he has done very little as yet for himself. He has soaked

up a great deal of knowledge like a sponge, and it's still up to him to squeeze it out and to see what's in it. That is in normal cases. When we had child labor, it started already when they were seven or eight years old—God bless them—but at the same time, we're not as yet in that kind of a condition and our youth, in general I think is made quite easy.

So what happens, then, when a Man who has to show that he has something and he has to make a living; and he is in life and he has economic conditions to meet, and then he starts making relationships of his own and he then has added responsibilities for which he himself became responsible, and whatever he has soaked up as education, there he is as a conglomeration of a variety of different thoughts and feelings without any particular rhyme or reason. And you most know that for yourself. Because you don't know what you really want to do. Very seldom that you have an aim that you can maintain for the next twenty or thirty years. Because there are too many other factors that will influence you, and you don't know which way to go, and you have no way of choosing because you don't know what is the best.

This is the kind of measure we don't have, and therefore we are happy-and-lucky and sometimes going one way or the other dependent on how the wind blows. And it's not a very nice picture of a Man as he is, but it's an honest one. Because you can still believe that you know it and you will find out, of course, you don't. You also may believe that you do know it, and show it in such a way that no one will love you.

The question of loving someone, you don't understand at all. Because it becomes too soon sex, and very seldom that your emotional state will remain. You don't know anything about creation of conditions for someone else so that a person then, in that kind of a condition, could develop. Because you don't know anything about development. You don't even know what is needed for your own development. So let alone how can you help someone else. At most, you can exchange a couple of pennies because you happen to have them and you give them to someone else. But even if you want to try to find a present for someone to please them, what do you give. Something really worthwhile for the other that you have thought about day after day, in order to go to a store to find out if perhaps there is a little bit of a plastic article that could please the person you care for? I'm not cynical about human beings at all. Only, they belong to a certain place, and that's Earth.

And now, when a person realizes he is on Earth, what is it in him that really makes him feel not at home. Because this, I think, is a requirement. If I am on Earth and I have a tendency and

a desire to get away from it; if there is every once in a while a desire to have an ivory tower and to withdraw; if there is something that I say it's too noisy and I want peace; if there is a tendency ... and it is very strange that we want to go to the Moon and fly away from Earth; that we want to use our industrial development for that kind of a thing, that we constantly want to make something that will not involve us and will make it easier—all of these things are indications that there is something in Man that is the desire, and I call it, for 'freedom,' to be free from that what, at the present time, binds him.

And the more he now understands that he ought to be free, the more he sees that he is bound. And for that reason, a person becoming interested in Work à la Gurdjieff has to realize that he is bound. Because then he has some work to do. As long as he believes that he is not ... and that if automatically he just keeps on living that then all questions will be solved, of course he doesn't believe that he is bound.

What is the suffering when a person wants to create and he cannot find the proper way of creating. And he walks around day after day, sometimes year after year, with a concept and he cannot put it on paper. He cannot build it; he doesn't even know how to conceive of it, and when it is there, it is not exactly the way he felt it. How much of one's life has to go into the creation of something that is really a work of art.

This is in ordinary life. How much time will have to go on ... go into the life of a Man when he wants to create a Soul, this is his inner life. Again I say, this presupposes that there is something of a higher kind of a nature and existing outside the Earth, and that the concept of freedom is to be able to leave Earth and to go to that higher level. What will Man find at a higher level. The rest of Mankind will not give him freedom, because they remain the same as he is and they are bound and he will remain bound even if he is so-called 'helpful' for the rest of humanity. He has to love them. He has to love himself. But why: Because love exists not only on Earth. If I say there is a higher form of Being, I will assume that I am in—somehow or other, in some way or other—in contact with it and that that higher form of Being can at times listen to me, or smile benevolently. Otherwise I cannot understand why I should even happen to think about it. And if I cannot endow that kind of a God with that kind of a power, of course I don't want that kind of a God. I've *got* to be emotionally satisfied. And not just in terms of a description of what goes into the dogma of a church. I want to have a living doctrine for myself which becomes, for me, of course a philosophy of life and a desire to conduct my life in

accordance with certain principles.

And so when I talk about Work, I have to have in mind something that will set me free. And what will set me free is my emotional states, because my emotions will give me the possibility of connecting with that what is higher. And at the same time, the emotional states are sufficiently far away from Earth, exactly the same as the planets are far enough away from Earth. My emotions are my planets, my body is my Earth. And when I wish freedom from Earth, I wish freedom on a planetary level. I wish freedom for an emotional state which can function by itself, without being dependent on the physical body.

So the aim for a person who wishes to Work, the aim for Objectivity, is the creation of an emotional state. So that if he has life—and life which is now manifested in his physical body with all the functions of his personality—that then becoming desirous of maintaining this life and utilizing it for the sake of answering to a responsibility in having received it, that I take over this responsibility at a certain age and that I then say, “this is my life,” to which I am of course attached because it is the only way by which I can live on this Earth. Not knowing how my life would be if I depart or if my physical body fails me, not knowing I take the certainty for the uncertainty and I say, “Here I am on Earth with this body.” I am this body with all the organs, and now I wish out of all of this—and I call it a ‘subjective’ existence—to create something that becomes less and less vulnerable to the destructive forces which happen to be on Earth.

You see, this gives a concept for a Man, because then it starts to make sense. In the first place, it’s the realization that one is bound; and also that the ordinary ways of trying to express oneself, even in becoming a very famous person or whatever it is that is usually the claptrap of ordinary mind, that what I must believe in is the possibility of the creation of something that could be more permanent for me. Because assuming that I will completely be vanished when I die physically is, of course, absurd. I see all around me life, wherever it happens to be. There is absolutely no reason to assume that there is not a continuation of life somewhere else. And that even the term ‘continuation’ of life is already absurd in itself; because if life for me is life as I know it, it is for me eternity; and that kind of realization of what it is that life really is in me representing in this kind of a form, simply happens to be in this form and it’s contained within it, and it can’t get out of it unless something is done to open the door. To use this body as a prison for life is really idiotic, but pragmatically speaking I must assume that that happens to be the case. Because I cannot explain how it happens to be that I, as a representation of life, happen to

be on this Earth, but I find myself, and that's why I say, "*homo sum*"—I Am because I happen to think.

You must understand these kind of things, how they go back to that what one must assume and that what one then must take as an axiom without being able to explain the law. And that there are many things which are definitely axiomatic which I cannot explain, but where I hope that with an increased possibility of intellectual understanding I will then have a chance to understand *why* certain things do exist and take place, where at the present time I'm bound by my own idiosyncrasies. So that the desire for freedom includes, really, a desire for understanding, a desire of changing that what is now so-called 'intellectual' knowledge and facts which I have gathered—and sometimes the facts on which I cannot rely because they are too subjective for me, and mixed up with a great deal of rationalization—that then when I say that what I now wish as a fact to become of wisdom for me, I have to go, with the facts, through a certain process. And I call that 'experience,' which is a conversion-form of energy within myself in which thoughts and feelings are taken and applied in the activity as represented by my physical behavior; and as a result of that, certain things take place in my personality which, again, helps me to receive, based on my experience, an understanding which is quite different from an accumulation of ordinary data. What I make out of the experience is the connecting link between facts; and that that what is the understanding is based on the totality of all facts connected and related in all kind of experiences of which then I become cognizant; because I don't happen to be identified with them but I can see them.

Because where I view this process of understanding from, is not from my ordinary life. I have at the present time on this Earth a certain level where I live, it happens to be made up out of that what I think and feel, and the way I act. And whatever has happened to me before and whatever I find myself with now and whatever hopes I may have for the future, I represent, now, a level of aspiration of certain things I would like, certain things I would like to live for, certain things that I believe I can do. And I'm dependent on that what I am and of course I'm limited with my thoughts, I'm limited with my feeling, I definitely am limited with the stature of my body, I am limited with all my behavior forms, I am limited in all my conditioning. And for me, when I say 'freedom' I want to get rid of all of that junk ... or, if it *is* junk I want to give it life so that it is not junk any longer.

But there is a tremendous amount of ballast that has been put into me—well-meaning by

certain people who wanted to help me and to educate me, and life of Mother Nature which definitely was against me in keeping me asleep—and I, as a Man, am not satisfied with that. I believe there is a possibility of growth, of finding out, and I will die until the last breath finding out that what is the riddle of my life.

side 2 This, you might say, is the necessity for a Man—to have that kind of stick-to-it-iveness. That is really a trait of one's character: A bulldog tenacity. Not to give up until one is blessed. Not to sit down because you just happen to be a little tired. Not to be phlegmatic in my modes of behavior. Not to be lethargic in the physical activity of my body, but to be able to be up and doing and to work in the Vineyard of the Lord; and not to bury the talents in the soil so that rot and mice can eat them up, but to take that—whatever it is that I am now and what represents for me the level of my Being where I now happen to live—and somehow or other by some means try to raise this level to a higher point so that from that point I would have a perspective of that where I came from.

And this is really the whole idea: That I would like to develop something which could become a standpoint for me, where I could live and from where I would have a panorama of my personality and all the forms of behavior. So the question of Work simply settles down, of how can I reach that kind of a possibility for me which will enable me, at the proper time, to help me to become free and keep me free. And therefore I want to create something in the name of such freedom, and I also want to create it in such a way that it is endowed with what I believe freedom means. I call it then 'Objective,' and, without being able to describe exactly what it is, I say it cannot be this and it cannot be that; it has to be something that is not human; it has to be something that has knowledge; it has to be something that has pure intellect. Because it must record certain facts about myself if I want the truth about myself, and that therefore that what I wish to create is an Objective something that starts functioning, collecting for me information about myself. And the purpose for that is that when I have such facts, that then in the utilization via the road of experience, I will reach a higher level of Being ... because that what is for me then absolute truth, will make me free from the level of Being where I am now.

And simply I use these terms in order to indicate what I really mean by a 'Conscious' and a 'Conscientious' level; it is a level which, in the first place when I look at the Conscience I then must look at that what is an emotional state and it is, then, comparable to lifting myself away, or somehow or other going from Earth to the planets. What is the state that I wish for myself. We

call it the state of 'Mars.' That is a state in which I'm interested to wish to fight for my life; that I am at the boiling point without allowing energy to run away and run over, but that I'm constantly alert to be able to see that whenever it may be necessary that somehow or other I could descend to Earth. So that then, if I come from Mars with this kind of an emotional state within me—full of life, wishing to Work and wishing to fight if necessary—in order to prove for myself that by means of the use of that kind of energy in that way, there will be something permanent in me which can be developed of an emotional scale simply by being in the presence of that what is my body and telling my body to take care of its own, and feeding my emotions a certain kind of food which is necessary. This I call 'Conscience,' and it is the Conscience food that will give me the possibility of a development of an emotional body.

I only use 'Consciousness' for the time being as a little bit of an indication of what it ought to be if I could have an intellectual body which I would call then 'Soul.' But I'm far removed from it, because I really don't know enough what is intellect, and I don't know what is Soul. I don't even know what is that kind of a body, but I do know that there is a possibility of a description of some kind which can take place in my ordinary mind, and say it is 'ABC.' It means I wish something to be Objective to me, and I want to endow it with two things: The ability to record what I am, and the acceptance of that what I am as I am; and that what retains the relationship of that what is created by me regarding me, so that that kind of benevolence is the first expression of an emotional quality on the part of that 'I' wishing, when it has grown up, to help me to solve my problems on Earth.

So you see, here is Work and I only use my mind—my ordinary mind—in a good way: Of trying to define what is meant by an Observation process, and the exclusion of that what might interfere. When I say 'Impartiality' I don't want my feelings to get mixed with my intellect, and when I say 'Simultaneity' it simply means I want my mind to stay out of it. Because I don't want associative forms to interfere with the concept of what is reality. I don't want to be dependent on conditioning. I don't want to be dependent on memory. I don't want to have any interference of that what I hope for. I want to live—or, I wish this 'I' to live—free from all dimensions of time and space. That's why I say 'Simultaneity.' And that introduces of course a concept of 'now'—an instant, this moment. And again, I define a moment as a replica of Infinity made, you might say, 'experienceable' by Man on Earth; because he doesn't know what it is to be Infinite, but he does know the moment of a moment.

And so when one talks about Work and the wish, then, to develop, the first intention is to be a little clear of what one ought to do, and the second is that I have to have a sincere wish. And this sincerity, this wish to be honest, will give me a Conscience. And this Conscience will wish a certain way by which it can remain part of me; and for that I build a body, and I call that 'Kesdjanian' in order to furnish a certain edifice or a dwelling in case ... just in case my physical body would die; so that I'm not entirely lost, that there is something of that kind of a spiritual or an emotional quality which is, of course, for me the highest form that I can even conceive of, that that can continue to live in the kind of a form that I now, with my small little hands, try to create—and with a mind that really doesn't know very much about what to do and where to put two-and-two together, but since I wish to be alert and since I have a desire for adventure, I still believe that I want to investigate what might be called a 'Conscious' area, and I hope then that God will allow me to get across the frontier which, at the present time, separates my unconsciousness from a Conscious area.

What is needed: A concept of Objectivity. That is needed because it is entirely different from the hundred percent subjectivity in which I live on Earth, and it is the introduction of this newness that changes any kind of a thought process into a process of Awareness. An Awareness process is a mental process, but it has nothing to do with your thoughts. Your thoughts are dependent on past and future. This—what is Aware—is only dependent on the now ... that what is *now*. That what is now and can accept that what is means Impartiality, and when I now wish to create this 'I', 'I' now is endowed with the quality of God. Because God for me is that what is non-subjective, and Objectivity you might say is the 'first step' away from Earth; and that even if, for the time being I consider God of a little bit of an emotional quality because I love Him and wish Him to love me, that afterwards I will understand what it would be if God actually had an intellect and then could direct me and perhaps scold me at times—like sometimes has happened in the Old Testament when the total picture of Yahweh was fulfilled—that then I would know what it is to be in the presence of that kind of an entity, to be in the presence of something that I call 'Endless.'

You see, now we are, you might say, on that particular 'road.' Now we know what to do. Now we know how to apply it. Something is in me as 'I', when I wish to create it out of that what is at the present time subjective but what should receive a reality of facts which, in their absoluteness, have that axiomatic quality. As soon as this little 'I' starts to function—that is, as

soon as it is endowed with the potentiality of Objectivity—as soon as it receives even one little moment of that what is in existence of myself in an absolute sense, at that one moment that what is potential in my ‘I’ becomes actual. And from that time on, the ‘I’ becomes a living entity, and that reality is created because of the introduction of the quantum of Objectivity at that higher level. At that time the jump is made between Earth and the planets. At that time I am on Mars. At that time I keep on Observing myself ... the physical manifestation of my Earth, which is my body.

How do I start. I create this ‘I’. I don’t know what it is, but I give it work. I say: “You—‘I’—you try to Observe me. You—my ‘I’—try to be present to me.” ‘As-if’ something is there; at the time when I am in ordinary life and behave and am unconscious, that I wish that something could be there at the same time noticing me as if the noticing could be Impartial, actually Observing and then collecting data which afterwards in my memory and being stored away, my ordinary mind can take and sift out ... and take the chaff from that what is the real wheat—that what is absolute truth from those what are personal interpretations of truth.

And this is the process that goes back and forth: I try to accumulate data, I try to Wake Up, I try to be Aware, I try to introduce something that is my ‘I’; my ‘I’ becomes Aware of me, facts are collected, and ‘I’ Observes my physical behavior and tries to accept the way I am. Only my ‘I’ will accept that. My ordinary mind cannot accept myself because I will have all the time explanations why it is that way, and all the time I remain, in my ordinary unconscious mind, bound to what I am. [aside, Mr. Nyland: Are we that far? Oh, you have to turn it over. 1800, huh? You are set? We can continue. Person recording: Yes.] When ‘I’ starts to function it collects data which are truthful, the continuation of my unconscious personality remains constantly the same way as it is, there is as yet no reason why it should change.

The motivation—why I wish to Work—is a dissatisfaction in my ordinary mind realizing that that what I am, that I am bound, that I’m uncontrolled, that I lose a tremendous amount of energy, that I don’t have the proper attitude in my life to know how to love God—let alone love other people; that I don’t know what it is to have an aim; that I don’t know that I am... Or rather that I know I’m not grown up, that I know that I’m constantly reacting as a creature on Earth and that there is nothing in me that I could call a Will of my own. I know a few things for the Earth, I know how to get around things; but what dissatisfies me is that when I come to an impasse I have run with my head against the wall, and I don’t know how to go through it. Because there is

no book. Not even the Bible will tell me, because I don't have that kind of a key. You can say All and Everything can tell you and it does, as Scripture, have that key, but you don't know it when you read it for the first time. And maybe after you read it three times maybe there is a little bit of an inkling what is he talking about ... and when the realization comes "He's talking about me and I being bound," and that what happens to Beelzebub when he comes from Mars and visits the Earth is like 'I' coming to me and telling me, "Look, such manifestations, they don't belong to you as a Man."

But you see, I first must wish that that what I am should not be, and my motivations must be constantly of the realization of that what I am unconsciously. As a human being I'm not fulfilling the aim or the potentiality of myself, so of course I must have a motivation of disagreeing with what I am, hating sometimes what I am, criticizing myself for whatever I am and hoping that somehow or other it could be changed. That's the only reason why I wish to Work: Because there's something *wrong* with me, and I want to change it. This is energy. This is a quantity of energy which has to be put to use. And when I live in ordinary life I try to undo what I'm doing and I usually substitute something else that, either for the time being happens to be there ... after some time the old vices and virtues come back again, but there is very little ... difficult possibility for me to create anything that remains permanent. Because I vacillate. I live with the best of intentions and knowing psychologically a great deal about myself and having all kind of terminology of complexes that I know that I am affected by, I do not know what to do than only substitute here and there a few things of the same kind, only temporarily maybe alleviating certain conditions.

What has to be done, of course, is the introduction of something entirely different and new; and then, when that could exist at a higher level of Being—and we call that, again, 'Objectivity'—that then that as knowledge can give me real understanding of my life. So that what is me living on Earth continues in an unconscious state, that what is 'I' belonging to me Observes me and for some time there is a parallelism: One furnishing me with unconscious facts and interpretations, the other giving me axiomatic facts without interpretations. In this condition I compare, many times in ordinary life, that what I *really* know and that what I would like to believe is the truth. I start to compare certain things which knowledge of myself will give me and which I cannot accept because I don't believe it is the truth; and it is only when it is repeated and when constantly I must face myself in the way I am, that I have to overcome this dislike of

myself and that I must say, “If that is what I am, then that is what I am,” and I’m more interested in the truth as it is instead of trying to slough over it and to accept something that is like a substitute or salve for the wound. I want pure blood, I want that to circulate. I don’t want impurities in my mind. I want clarity. I want logicity. I want facts which can be connected, and facts which can go with me through the rest of my life and maybe later, and will never give me trouble because I will never doubt them.

So this is the aim of Work, and of course it presupposes that that what one wants to develop is a Conscience based on the facts which are, for a person when they are absolute and the truth, of course irrefutable; and I must take them—if I am allowed—and for that we say you have to ‘Observe’ yourself and take yourself as you are without at that time a wish to change.

You see, this is the difficulty: I derive my motivations for Work from the fact that I wish to change, I now wish to create an Objective something without introducing that what I wish, than only the fact of an Awakening existing. So, I’m interested in being Awake without any description of what I can expect. I have to Work in such a way that I don’t do it for the ulterior motivation of doing away with that what I dislike; all I can do is to take the energy as represented by that fact of having to accept myself in the way I am and not liking it and converting it into an attempt. And that attempt is the wish to be Aware in me, it means that that what is then Aware of me is a part of my brain which becomes cognizant of my existence; and the acceptance of that what I am as I am, *that* is the simplicity, I take for that whatever I am in ordinary physical behavior in order to try to give it as good a chance for development of that kind of a dexterity.

I don’t want to have any Observation of something that is so emotionally involved—like my heart and my solar plexus—and then say it has to be free. It has to be free from partiality. It cannot be, in any event, affected by emotion when that what is being Observed is total emotion. And in exactly the same way, if I would like to become Objective to that what is a mental process and then my mind is so apt to introduce all kind of rationalization processes, I will have a tremendous difficult time to realize that certain things exist at the moment when the rest of my mind is built completely on past and future.

So you see, that is why we start in the simplest form, with ordinary behavior forms. Just, I sit. Just, this body walks. This body moves. It is there as it moves. It has no particular desire to like the moving. It just happens to move, and I wish at such a time that something exists which

is Aware of the fact of this body moving. And I would like that, as 'I', to continue to remain in existence; and it will remain in existence as long as there is an unconscious wish on my part that I want something to help me, for which perhaps at times I even see the need as a requirement of food for that what could then become evolutionary in myself.

I wish to build, out of myself as a personality, something that I could call 'Individual.' I would like to make a Man out of myself. I would like to be that what I am now, potential. I would like to be in balance. I would like to be controlled. I would like to know. I would like to have wisdom. I would like to have understanding. I would like to have the ability of doing when my mind as Consciousness and when my Conscience as a result of my emotional state, have no disagreement; that they are already One within me and that then *they* tell that what my body ought to execute as activity, *that* I call my 'Will.' And the totality of me at that higher level of Being is what Gurdjieff calls 'harmonious' Man, it simply means a Man in equilibrium, a Man in which the chords as they are struck make harmony, are not cacophonical, are not against each other in rates of vibration. They belong and totally make a chord; that is, a chord which has a certain, let's call it, 'musical' quality but in which the rates of vibration are taken care of by the augmentation of that what are overtones and the overtones being based on the fundamental 'Do's, that then the totality of the whole chord being struck becomes something quite unusual even for Earth.

This is what Man could aspire to; because he wishes as Man to become complete, and simply using the 'harmony' means that he is at peace—at ease, if you like—that within himself there is something he knows he can rely on; it is him and it will never change and it will be there forever and ever, and his knowledge—that what he knows of himself—extends to all conditions under which he happens to be and whatever he has to experience at any time, anywhere and always to have that kind of knowledge of one's real Self.

Because what is the real Self in Man, is his life; that is with which he was born, that is what he protects, that is what he wishes to continue with. So that a Man becomes in his lifetime a guardian to preserve and to make sure that no harm is done to that what is the most beautiful and the dearest possession of himself which is his life, and that when he dies that he has made a little house in which this life can continue to live, a house based on ethereal forms, spiritual materiality, a different kind of lightness—not at all that what we call the physical body, but that what can already start to communicate on an emotional scale with its own language of emotions,

understanding what is meant by Saturn, or Venus, or Jupiter, or Neptune, or even Pluto.

It is *that* what Man wishes. His Aspiration changes over, in the emotional state, in an Inspirational quality, of that what is his own ... of his own life in which then he can create. And that what he creates is in the direction of the Sun, the wish to make, then, for himself a Soul. And then when that process can take place and Man is able, in this Kesdjanian body, to be free more and more from the manifestations of Earth and the identifications of his ordinary life, that then he creates what he call his 'Soul.' And that because of this—this growing of a Soul as Consciousness and a Kesdjanian body as Conscience—that through this Inspirational process directed from a Man within towards the outside world in Participating in his life in accordance with the rules of Objectivity as indicated by 'I' ... and there is a point at which Man will stand in awe for that what has been created, and he will look at his Soul and say, "*there* is the means of reaching God."

This kind of Work goes of course much and much deeper than you perhaps originally think; and it is not just the reading of a little book or a little description of someone who happens to know a little bit about Gurdjieff and perhaps can write very nicely about him, and it is not just any kind of a thing that can be put next to any other kind of a thing. For me, this kind of Work is not only cosmologically correct—psychologically, really, in the all-sense of the word astrologically and astronomically—but scientifically exact. And that what is physiologically possible for a Man: To make in himself, because of the introduction of new kind of food, that what is atrophied can start to function. And that what will give Man a relationship on Earth towards other people who are also alive, and an understanding of what his relationship should be. And what is his wisdom of his body and what can be, in his life, the motivations of how he should behave, and how he should take the responsibility of his life in daily life: In that what he has to do and that what he has to do in order to pay Mother Nature Her debt ... Mammon His debt—whoever it is that has to pay, pay what—and then to be able to pay the Lord.

So that that gives the depth to a Man's life, and when Gurdjieff talks about that, he is not talking like a little bit of some kind of a boy who happens to mention a few nice little words somewhere in a book. There is a totality of life in a Scripture, with giving you definitely what you should do and what you are. And no words are mixed, or there is nothing that is hidden; only, for those who wish to find out, they will find out but they have to Work. Because it's not going to be given to you on a lovely golden platter. Why! You have to work for a living. And

this is what Gurdjieff tells you. It's not your mind. It's not enjoyment. It's not even a little feeling. It's not a beautiful stained-glass window—as I've said, in a Gothic church. It's not even organ music. It is something that is alive in you at the present time, but covered up. It is that what is there in a baby. It is there at the last moment of your life, when you give the last breath. *Then* you will know—at that time. And we, as Man, wish to know *now*. Why wait for your death.

But you see, in order to understand this, you have to have something in yourself that is capable of understanding. That is, something has to be there in you that is receptive for this kind of knowledge, and when it isn't there... That is why I warned you. Because, what good will it do just listening to a few words and perhaps a little bit of an emotional condition in which I happen to say them. Again I say for 'your sake'; because it is there for you to take if you wish, and you can have then guidance for your life, and that what you are now as guardian will be taken over by the guide of your 'I' to tell, "Do this, do that" in accordance with the Golden Rule.

But a Golden Rule spelled out; not just as a little bit of a something that we use for making a rectangle or a little bit of a triangle—equilateral—or even a little cube. It gives you the totality of what a Man must be in three dimensions, in which every dimension can be formed in relation to his God as private life, in relation to his family as personal person, in relation to his profession as a person who earns a living in ordinary life. And out of that—this little triangle, the basis of his life—can be built a tetrahedron for himself, if he wishes, in which that ... the highest point, if he wants to consider that, is a sociological influence, the way you can affect people; or, if it is below the surface the way you will affect people *also*—in the wrong way. Because they both are forceful, but it gives the person a chance to find out what he really is and what he might become if he Works and if, in this constant desire to Wake Up and to try to apply, in its simplest form, the different things that have been told or given to him and verified by him in his own experience so that then when he Works, he Works because he knows it is for him and he is independent and he does not have to do it because Gurdjieff happens to tell him.

It is because such a Man at such a time is in contact with the totality of all Gnosis; of all esoteric knowledge; of all that is allowed on Earth to be known; all that is secret but not secret for those who Work; all that belongs to the possibility of the continuation of life, even on Earth as life being eternal, even on Earth as life—on Earth—also being Infinite, as belonging to God and as Man could become if he wishes to learn to understand what is required: To lose himself in

order to find God within himself, and then to Be.

Don't think that this kind of Work is just superficial. It is the kind of thing that you, at first, don't want to believe. And you start to put a little water in the wine, and you hope that you can get away with a little bit of something that more or less satisfies you for a little while; and you will probably skirt around it and you will not want to take the responsibility of applying it and you will be afraid ... and you don't want to be bound again because you wish freedom, but the strange thing is: When you get free from the bondage you will be bound in freedom; because in the totality of everything there is no bondage, and still one is—within and without and totally—One with that what exists.

So next time when you come back—if you want to—you come back with that attitude. I would almost say, we talk 'religion.' We talk the application of God in life. We talk about Conscience. We talk about your inner life, of that what you decide for yourself to be when you're all alone. And when you have to face the reality, it is that what you must know now: That if you die a thousand deaths a day, that perhaps that fact will remind you of the life within. We talk about *that* because it is life that can be given and taken and developed and held onto all throughout the totality of your own eternity.

That what you make eternity for yourself, although in the beginning it may be still bound by time, has in it the potentiality of timelessness, and that what is the wish of His Endlessness is to have all children come home so that there can be a feast in which all brothers are brothers, in which even the Earth will have solved its problems with all the difficulties that are going to be still, and all the different catastrophes that will have to be faced, and a great deal of so-called 'life' of Man will be lost. What will be lost is the form only—not life. But we won't believe it because we live in forms. When we can become free from form, then we will Be in reality.

I hope to see you next week ... next time, two weeks from today.

Goodnight.

End of tape